MINUTES

OF THE

MUD CREEK BAPTIST ASSOCIATION,

HELD IN

BLUE CREEK MEETING HOUSE, JEFFERSON COUNTY, ALA.

OCTOBER 3, 4, 5 and 6, 1879.

Elder T. A. NORWOOD.....*Moderator.*
Elder R. J. SELLERS.....*Clerk.*

Birmingham Independent Print.

MINUTES.

Mud Creek Baptist Association met on Friday, October 3, 1879, at its annual session, in Blue Creek meeting house, at 11 o'clock A. M.

The Introductory Sermon was preached by J. I. Gilbert, followed by B. S. Thompson.

At 2 P. M. after prayer by Elder T. A. Norwood, the Association elected Elder T. A. Norwood as Moderator and R. J. Sellers Clerk.

No delegate being present from Ruhama Church, J. M. Osborne presented himself with letters of request for dismission from Mud Creek Association, was received and seated as a delegate from said church.

The doors of the Association were then opened for the reception of churches, who came forward. A new constituted church with the name of Smithville, with letters and names of delegates, was cordially received.

Ministers and brethren present and not delegates were invited to seats and a participation in our deliberations.

The following committees were then appointed:

On Devotion—M. M. Guinn, D. F. Staggs, W. A. Lawrence and the Deacons of Blue Creek Church.

On Correspondence—With Shelby Association, T. M. Parsons, D. W. Kimbrel, W. H. Londsair and A. J. Fleming; with Harmony Association, B. S. Thompson, W. C. Howton and J. N. McFall; with Canaan Association, B. S. Thompson, J. I. Gilbert, J. M. Knight and M. M. Guinn; with Tuscaloosa Association, B. S. Thompson, W. A. Lawrence and D. F. Price; with North River Association, J. I. Gilbert, W. C. Gilmore, J. M. Hyeth and D. F. Smith.

On Documents—B. S. Thompson, J. I. Gilbert and W. C. Howton.

On Finance—W. M. Morey, W. A Lawrence and J. M. Bell

On Home Missions—B S. Thompson, J. I. Gilbert and W. C. Howton.

On Sabbath Schools—B. S. Thompson, W. M. Morey, J. M. Bell, J. M. Knight and J. N. McFall.

On Nominations—M. M. Guinn, W. A. Lawrence, S. F. Wilkey and W. B. Salter.

A call for the report of the Treasurer was made and received, which was as follows: Received of Finance Committee, $17 00; paid to O. M. Smith $12 55; on hand, $6 80; 5 per cent of which is for Minutes funds.

The Committee on Preaching reported that J. N. McFall would preach to-night at candle-light, and J. I. Gilbert at 10 A. M. to-morrow—W. C. Howton to follow.

Adjourned until Saturday, October 4, at 9 A. M.

SATURDAY, OCTOBER 4, 1879.

The Association met according to adjournment, when prayer was made by Elder T. A. Norwood.

Elder W. J. Herring presented himself as a correspondent delegate from the Tuscaloosa Association and was cordially received and invited to a seat in the Association, to aid and counsel with her.

Elder J. H. Moody being present as a correspondent delegate from Harmony Association was also cordially invited to a seat with the Association to aid and counsel with her.

Report of the Committee on Documents was received and adopted.

Report of the Devotional Committee that J. I. Gilbert preach at 11 A. M. —W. C. Howton to follow; Elder P. Smith to preach at 3 o'clock P. M. —J. M. Osborne to follow. After which one hour was given for dinner.

After dinner the delegates assembled in the meeting-house by singing and prayer by Elder P. Smith.

Leave of absence was granted to Elders J I Gilbert and W L Alman on account of sickness in their respective families.

Preaching at night by Elder B S Thompson, followed by W J Herring.

The Committee on Preaching reported that Elder T A Norwood preach the Missionary Sermon to-morrow, at 11 A M.

Adjourned until Monday, at 8 o'clock A M.

On Sabbath, October 5, 1879, the appointments as announced by the committee on Preaching were filled. At the conclusion of the Missionary Sermon to-day, the committee appointed Elder W C Howton to preach to-night, followed by Elder P. Smith.

MONDAY, OCTOBER 6, 1879.

The Association met according to adjournment. Prayer by Elder Peter Smith. Corresponding Minutes were then presented by Elder J H Moody and gladly received.

A motion to dispense with the reading of the Minutes and calling the roll for the present was adopted so that we could proceed to further business, when a letter of dismission was granted to Ruhama church.

The Devotional Committee reported that W C Gilmore preach at 11 A M, J M Osborne to follow.

The report of the Committee on Home and Foreign Missions was adopted that the body reindorse the present plan and send a delegation from each church in the Association to meet at Mud Creek Church on Saturday before the fourth Sunday in December, 1880, for them to say who shall labor in the destitute portions of Mud Creek Association.

On motion Brother T M Parsons was appointed Distributing Agent in the Mud Creek Association and a Corresponding Secretary to sister associations.

The report of the Committee on Sabbath Schools was adopted that we recommend that every church labor to have a Sabbath School organized for the purpose of teaching the young to read the Scriptures of God, which will be our literature.

The report of the Committee on Nominations was adopted that the next Association be held with Big Hurricane Church on Friday before the third Sabbath in October, 1880. Brother Wm Hanna to preach the Introductory Sermon, Brother J N McFall to follow; Elder T A Norwood to preach the Missionary Sermon on Sabbath morning, followed by J F Price.

First District to be composed of the following churches: Sardis, Mud Creek, Big Creek, Black Warrior, Liberty, Blue Creek and Smithville.

Second District to be composed of the following churches: New Providence, Friendship, Davis Creek, Big Hurricane, Antioch and Prude'sCreek.

Queries answered—Have we a Scriptural right to plant a certain portion of land for a donation to the Lord? The body answers we have a perfect right. 2d. What is the cause of such a dissension in the churches? We answer, the cause is because the churches and ministers do not discharge their respective duties.

The Committee on Documents beg leave to report that the Mud Creek First District of ministers and deacons meeting have appointed the next session to be held at Sardis church on Saturday before the fourth Sunday in July, 1880; the Introductory Sermon by Elder B S Thompson, followed by J N McFall. The First District meeting will be held at Big Creek church on Friday before the third Sabbath in August, 1880; the Introductory Sermon by J I Gilbert, followed by W C Howton.

We find there is the request from Friendship church—Have we a Scriptural right to form a certain plan—say plant quarter of an acre in cotton or any other yielding crop—for the purpose of a donation to the Lord?

We find there is a query originating in Davis Creek church to the Second District to the ministers and deacons' meeting held at Davis Creek church, which is sent up to the Association for consideration—What is the cause of so great declension in the churches? We believe we have failed to declare the whole counsel of God.

We also find there is a request from Ruhama church for a letter of dismission.

B. S. THOMPSON, C. H.

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CIRCULAR LETTER.

RESTRICTED COMMUNION—The church of Jesus Christ, in exciting and carrying out the teaching of the Word of God and in observing the ordinances of the Lord's house, baptism and the Lord's supper, as they were delivered unto her by Jesus Christ, her lawgiver and divine founder and head, and as they were practiced and taught by the inspired apostles and handed down to us, has not only brought down upon us the wrath of the Papal dragon in all the dark ages of the world, but is still bringing upon us the frown of her offspring who are fleeing upon the popular tide. The Lord's supper, as well as baptism, is a religious rite, a divine institution instituted for and given to this church by Christ, to be restricted to the limits of its discipline. Christ appointed the supper to be observed in his church, we are certain, from the fact that he first instituted it in his church and administered it to the members of his church

gathered together in one place. We recognize that body of disciples, though eleven in number gathered together in an upper chamber, as the church of Christ symbolically. They were all baptised believers. They were acknowledged by Christ as his disciples and brethren. He never acknowledged any as disciples and brethren before they were baptized. Christ placed the supper after the baptism, and when he had commissioned his apostles and sent them out, they so understood, practiced and taught. Baptism being the initiatory ordinance which introduces us into the church of Christ, we believe no person should commune before baptism, and that nothing is baptism only the immersion of a true believer in water, and that by the sanction of a true church of Jesus Christ, performed by one of her servants—a legal administrator—and that with the design to represent the burial and resurrection of Christ. This being true according to our views of Christian baptism, and to be consistent with our views of baptism, forces upon us the ground of strict communion. The apostles administered the supper only to those who were members of the church. They observed the order of the Commandments throughout their entire ministry. They taught first to repent, next to believe on Christ, and then to be baptised in the name of the three distinct persons of the godhead, and lastly to continue in prayer and in breaking of bread. In the commission Christ told his apostles to observe all things whatsoever he had commanded them, and when Peter was preaching to them on the Day of Pentecost (see Acts II, 41 and 42), then they that gladly received his word were baptized, and the same day there were added to them about three thousand souls, and they continued steadfast in the apostles' doctrine and fellowship, and in breaking bread and in prayer. None were received into the church only those who gladly received the word, and these were buried with Christ by baptism to arise to walk in newness of life. As long as we as Baptists hold to the Bible order of the Commandments, we cannot consistently commune with those who invert the plain teachings of the word of God and teach for doctrine the commandments of men. We as Baptists have ever rejected pouring and sprinkling as being valid baptism, as well as infant baptism. We also reject many other inconsistencies held to by Pedo-Baptists, and hold to a purely regenerated church. To commune with these societies we must indorse pouring and sprinkling, infant baptism and many other inconsistencies which are contrary to the teachings of Christ and the apostles. We have not the fixing of the arms of approach to the Lord's table. Christ says to his apostles at the institution of the supper, "I appoint unto you a kingdom, as my Father has appointed unto me, that ye may eat and drink at my table in my kingdom." Our Savior has fixed the Lord's table in the kingdom. Jesus Christ has but one kingdom on earth and that is a visible organization. It has visible subjects—those who have exercised repentance and faith in Christ and have been born of the spirit and power of God and have been buried with Christ by baptism and are walking in the ordinances of the Lord's house. Daniel prophesied of the setting up of the kingdom of Christ and the invisible reign of grace in the hearts of God's people, as some contend, for this had been set up in the hearts of God's people ever since the days of righteous Abel. But the kingdom Daniel speaks of was still future, and it was to stand forever. This kingdom was set up by the personal ministry of Jesus Christ. It was built or founded upon the rock Christ, and the gates of hell were never to prevail against it. We acknowledge no other founder or head but Christ. He is the only law-giver of Zion, and she is to execute and carry them out precisely as they are given. Christ places the table in the church, or kingdom, and none are invited only those who are members of his church, and this they are commanded to do in memory of his death and suffering until he comes again. Jesus Christ has but one church on earth. The history of all others is too short to be the bride—the lamb's wife—although we believe there are many good christians in the various religious societies of the day. Yet these societies are of human origin, and have men as their founders and head, and cannot be the church that Christ said the gates of hell should never prevail against. Many of God's children may and do entertain many errors, yet this does not sever the tie of relationship between them and their Heavenly Father. If they are born of the spirit and power of God, the tie of relationship can never be broken if they ignorantly wander from him. He watches over them; if knowingly, he will chastise them to bring them back to the path of obedience, "for whom the Lord loveth he chasteneth and scourgeth, every son whom he receiveth." If ye endure chastisement, God dealeth with you as with sons, for what son is he whom the father chasteneth not. But if ye be without chastisement, whereof all are partakers then are ye bastards and not sons."—Hebrews, XII, 6, 7 and 8. We believe that some of God's children are in old Rome itself, the mother of harlots and abominations of the earth, for we hear the Savior calling them out. Revelations, XVIII, 4 : "And I heard another voice from Heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." But in their flight from Babylon many of them mistook their duty and have gone into the different societies, failing to discern between the true bride of Jesus and the daughter's mystery, Babylon. No one should be at a loss in finding the true church. We would say to the inquirer, Seek the one whose line of succession reaches back to the days of Christ and his apostles, who has preserved pure the doctrine of the Bible in every age since Christ and contended for the faith once delivered to the saints. Identify yourself with that church who is given to the similitude of a woman in the twelfth chapter of Revelations, who was given

the two wings of a great eagle that she might fly away into the wilderness to escape the great flood of persecution, where she was nourished by the hand of God until Christ sees fit to call her away. Here we see the mutual relationship that exists between Christ and his church. When he says to her, "Rise up, my love, my fair one, and come away; for lo the winter is past, the rain is over and gone; the flowers appear upon the earth, the time of the singing of birds is come and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vine with the tender grape gives a good smell. Arise, my love, my fair one, and come away. O my dove, that art in the clefts of the rocks, in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice and thy voice is comely"—Solomon. Song II, 12, 13 and 14. The prophet sees her coming forth and exclaims, "Who is this that cometh up from the wilderness leaning upon her beloved." And again he says, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners." She needs not to be reformed, for the gates of hell were never to prevail against her. She is the light of the world, a city set upon a hill that cannot be hid. Again we are to know the true church of Christ by her being sorely persecuted and everywhere spoken against. The apostle says they that live in Christ Jesus shall suffer persecution. Jesus Christ, the founder and head of the Christian church, was sorely persecuted and rejected of men and at last nailed to the cross. All the apostles save one died a violent death, but they were not without consolation, for he had said to them, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in Heaven. So persecuted they the prophets which were before you." We as Baptists claim church succession that our chain remains unbroken since the days of Christ and the apostles, that we have stood firm in every age and earnestly contended for the truth. We don't claim apostolic succession, for the apostolic office expired with the death of John, the beloved; neither do we claim Popish succession, for that is the succession of anti-Christ; neither do we claim a succession of the name Baptist, for we have been called by a multitude of names by our enemies in different countries and at different times. There is no other church that claims succession only the Catholic, and it is a fact easily proven that the Catholics were formed of the corrupt elements thrown off from the church in the middle of the third century, and to gather strength she went into adulterous union with the kings and emperors of earth and became the most cruel despotism that ever disgraced the name of Christianity.—Her history is made up with crimes and dark deeds. She has ever reeled intoxicated with the bloods of the saints, over fifty millions of which have fallen victims by their cruel hand. We as a Christian people have always been persecuted and spoken against and that for the sake of Christ, but we never persecuted others. We have used nothing to defend ourselves only the sword of truth and a spirit of love which when rightly used will conquer in every conflict. Our open communion friends stigmatize us with many ill names and say we are narrow hearted and lack a spirit of brotherly love, but we reply that the Lord's supper was not given to us for the purpose of showing brotherly love to one another, but to show our union with Chaist, that his body was broken and his blood was shed for us, and that we by his stripes have been healed, that his blood has been applied to the washing away of our sins, and that we eat and drink in memory of his death and sufferings until he comes. "Do not ye judge them that are within"—I Cor. 5, 11, 12. We have the honor of being the witnesses for the truth and the word of God when the civilized nations of the earth had bowed in blind and servile obedience to the authority of the Roman pontiff. Our principles have been handed down to us at the cost of millions of our brethren and sisters, who loved the church of Christ more than life itself. Like Abel, they being dead, yet speaketh to us of the glorious things concerning the kingdom of Christ, and still continue to bear witness against every form of anti-Christ.

WM. A. LAWRENCE.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	POST OFFICE.	COUNTY.	Day of meeting...	Baptized .	Received by letter ..	Dismissed by letter..	Excluded.	Restored..	Died . . .	Total in fellowship.
1st District.											
Sardis,		Jonesboro,	Jefferson,	.....	....	13	6	7	.....	7	32
Mud Creek,	*T. A. Norwood,	Wetona,	Jefferson,	4th	....	3	2	1	1	2	78
Big Creek,	‡W. C. Gilmore,	Toadvine,	Jefferson,	.....	....	....	3	1	2	.....	70
Black Warrior,	‡A. White,	Toadvine,	Jefferson,	.....	....	....	....	....	....	.....	70
Liberty,	‡A. White,	Toadvine,	Jefferson,	.....	3	3	2	4	....	.....	67
Blue Creek,	*W. J. Herring,	Wetona,	Jefferson,	2d	....	2	....	2	....	.....	61
Smithville,	‡A. White,	Toadvine,	Jefferson,	....	1	....	....	....	....	.....	14
2d District.											
New Providence,	*B. S. Thompson,	Huey,	efferson,	4th	.....	....	.....	....	....	.....	9
Prude's Creek,				.....	.....	....	.....	....	.....	.....	....
Friendship,	*T. A. Norwoud,	Hayes,	uscaloosa	1st	7	1	2	1	1	1	61
Davis Creek,	*Peter Smith,	Addison.	Tuscaloosa	....	.....	....	....	....	.....	.....	50
Big Hurricane,	‡F. M. Hobson,		Tuscaloosa	4th	12	....	3	4	2	.....	82
Antioch,	*Wm. Hanna,	Hayes,	Tuscaloosa	3d	.....	1	.....	....	.....	.....	15

NAMES OF DELEGATES.

FIRST DISTRICT—Sardis—D. F Staggs, J N McFalls, J E Parsons and J M Parsons. Mud Creek—S A Parsons, M M Guinn, J M Knight, J M Howton and J H Howton. Big Creek—G W Maddox,† N W Alman, EAlman, † and J D Maddox,† Black Warrior—J F Wilkey, E B Guinn†, S L Johnson,† and A H Johnson.† Liberty—A Vines,† R F Vines, W B Salter and McDaniel Vines.† Blue Creek—J W Glover, Simon Sellers,† A J Flemis and R J Sellers. Smithville—A J Smith, L. X Smith, J. M. Hyeth and J. L. Glover.

SECOND DISTRICT—Davis Creek—T A Norwood, Wm Hanna,† James Patterson† and Wm Murry. Antioch—J Baygr.† B Hyeth and O W Glen.† Prude's Creek—J I Gilbert and W C Howton. New Providence—B S Thompson, Isam Howard and W C Gilmore. Big Hurricane—J F Price,† W A Lawrence, T D Newell and C Williams. Friendship—J B Marcumt, J Holman.† A J Birchfield,† and J M Bell.

Names of delegates not present marked thus (†)